

3525

~~1159~~

~~115~~

The mutual Duty of Minister and People:

A

SERMON

Preached to the

CLERGY

OF THE

Archdeaconry of SUFFOLK,

AT A

VISITATION

Upon *April 11, &c.* 1746.

By RICHARD WARREN, D.D.

Archdeacon of *Suffolk.*

Published at the request of the Clergy.

CAMBRIDGE,

Printed by J. BENTHAM Printer to the University,
for W. THURLBOURN Bookseller in *Cambridge*,
and J. BEECROFT in *Lombard-Street, London.*

MDCCXLVI.

Presented to the

SERMON

Preached to the

CLEGG

OF THE

Archdeaconry of SUFFOLK

AT A

VISITATION



Upon

By RICHARD WARRINGTON

Archdeacon of Suffolk

Published at the request of the Clergy

CAMBRIDGE

Printed by J. B. BENTHAM, Printer to the University,
at the University Press, in Cambridge.
J. B. BENTHAM, in London, at the University Press.

WICKHAM

TO
The Reverend CLERGY
OF THE
Archdeaconry of SUFFOLK.

Reverend Brethren,

THE opinion you were pleased to entertain of this *Discourse* when I delivered it, expressed by the honour you did me in requesting its *publication*, gives me grounds to hope it may be of some use for the purposes intended by it. And as the regard I pay to your Judgement has prevailed upon me to *make it publick*, I persuade myself, that, what waits upon you at your own request, will not fail of a candid and favourable reception from you. I say this with the more confidence, from the experience I had of your not only

hearing with patience, but receiving with approbation what I took upon me, with much freedom, to set forth concerning your *Duty*, at the same time that I saw so many present, who needed neither instruction nor admonition about it, and who were able to describe and enforce it, to much better advantage than I could do. But you were so just to me as to consider, that I was executing a proper part of that *Office*, with which our Good *Diocesan* had honoured me, and so were willing to *suffer the word of Exhortation*, though already possessed of those qualifications I recommended as just ornaments of the *Clergy*. After mention made of our most worthy *Diocesan*, I should be wanting to my *Duty*, and disappoint your expectations, if I should forbear to *congratulate* you, and all his other *Clergy*, upon the happiness of being under the Care and Direction of so Good, so Diligent, so Tender a Pastor ; so formed by Nature and Experience to discharge, with honour to himself and benefit to others, one of the most difficult *Offices* man can be called to. For certainly, if an
Or-

(iii)

Orthodox Faith, and a serious and exemplary practice of Religion, made agreeable and lovely by an easy and chearful Conversation; if good Learning and a knowledge of Men and the World; if Care and Assiduity in the discharge of all the parts of the *Episcopal Function*; if Gravity tempered with an affable and benign disposition; if Generosity, Hospitality, a singular tenderness for persons in distress, and an obliging and courteous Carriage towards all; — If these are accomplishments that cannot but render a BISHOP the delight of all who wish well to Religion and Virtue, then have *We* special cause to rejoice in that kind *Providence*, that has promoted Him, in whom they are all united, to the spiritual Government of this *Diocese* to which we belong. I hope my particular obligations for his long Friendship to me, will not lay me under any suspicion of Flattery, since I say no more than what will be confirmed by the ready Testimony of all who know Him. And I do also hope that my pretending to any share in the *Friendship* of so *Great* and *Good* a Man, will
not

not subject me to the imputation of Vanity, since, as *Gratitude* constrains me ever to retain a lively sense of the many acts of kindness and favour He has been pleased to shew me, so the omitting to make a *publick profession* of the same, upon so inviting an occasion, would be justly chargeable as an offence both against *Decency* and *Duty*.

But whilst I am congratulating you upon this ground for satisfaction to you and others, it would be inexcusable not to mention with joy and thankfulness that mighty *Deliverance*, which God in his mercy has wrought for us, from the Evils that so nearly threatened the whole Kingdom, at the time this *Discourse* was made to you, to which we owe the continuance of *this*, and every other *satisfaction* we enjoy. For it is too plain to admit of the least doubt, that, if the late savage *Rebellion* had prevailed, according to the wishes of the cruel Actors in it, and Promoters of it, such success would have soon been followed with the utter subversion of that happy Constitution in *Church* and *State*, which is the only *Basis* of
of

of a peaceable and lasting enjoyment of every Right and Privilege whether *Sacred* or *Civil*, that is worthy of our desires, or our care. As therefore the most sincere tribute of *Praise* and *Thanks* is for ever due to Almighty God, from all Orders and Degrees of Men among us, for his so *signally* prospering the Arms of his SACRED MAJESTY, under the Wise and Valiant Conduct of his *Royal Highness* THE DUKE, for the suppression of those *Ravages* that so highly threatened our Ruin, so it cannot be doubted but the *Clergy*, whose share in this *Deliverance* is at least equal to that of any other Order of Men, will be among the most forward in their thankful acknowledgments of the inestimable Benefits thence received, and in the employment of their most vigorous endeavours for perpetuating the same. And indeed, their laudable conduct, during the *rage* of these unnatural *Commutations* may justly be esteemed a full and happy *earnest* of this: forasmuch as their ZEAL was so *early* and so *remarkably* shewed throughout the
King-

(vi)

Kingdom against these attempts of our Enemies,
as to have been even distinguished by the
exceeding Honour of his most EXCELLENT
MAJESTY'S express Commendation.

I am, Reverend Brethren,

your very affectionate

and obedient Servant

avendish,
Sept. 4.
1746.

RICHARD WARREN.

THE
MUTUAL DUTY
OF
MINISTER and PEOPLE.

I TIM. 4. 16.

*Take heed unto thy self, and unto thy doctrine,
continue in them; for in doing this, thou
shalt both save thy self, and those that hear
thee.*

THESE words contain a Command to *Timothy* to take due care in the discharge of the *high office* to which He was call'd in the *Church of Christ*.

St Paul had before, in this and the preceding Chapters of this *Epistle*, set forth many *particulars* of his Duty herein, and in the *Text* He comprizes the *whole* in these two things.— The *taking heed to himself*, and to *his doctrine*; The *continuance* in which He binds upon Him, from a consideration of the greatest importance possible, Namely:— That He would hereby *both save himself and his Hearers*, that is, all who attended his *Ministrations*, and made the proper use thereof, by being led by his *Example* and his *doctrine*, to a conscientious discharge of their own duty.

A

THESE

THESE words, though directed to one of the highest order in the *Church*, are alike applicable to all, to whom the *Ministry of reconciliation*, and an Authority of feeding the *Flock of Christ* is committed, though they have no share in the *Government* thereof, because the reason of the direction is the same, and the effect of observing it is the same, in one case as well as the other. They being therefore plainly intended to direct the *Life and Conduct* of every *Pastor* of *Christ's* flock, I shall use them for a foundation of what I have to offer to you upon the occasion of our present Assembling together: And shall shew from this double precept of the *Text* what those *duties* are, that are especially incumbent upon the *Ministers* of the *Gospel* as such. And, as I go along, I shall endeavour to make what is said of the *Minister's* duty useful to the *People* also, by shewing that there is nothing to which *He* is obliged, that does not induce upon *them* a correspondent Duty of like importance to be perform'd by *them*, hoping they will deal so equally, as to make their never-failing expectation of the *Minister's* discharge of his Engagements, an admonition to *themselves* concerning their own.

I. FIRST, then a *Minister* of *Christ* must take heed to *Himself*: that is, He must have a continual guard upon himself that his *Life* be *exemplary*, and adorn'd with those *Christian Graces*, that will give a lustre to his *Function*, and make his labours effectual for the promoting the Interests of Religion and virtue.

II. SECONDLY, He must take heed to his *doctrine*, or as the same thing is express'd by *S^t Paul* in another place,

place, * He must take heed to all the Flock,—to feed the Church of GOD, which He has purchas'd with his own blood.

I. FIRST, a *Christian Minister* is to have a continual guard upon himself that his *Life* be *Exemplary*. And to this end first of all and above all he must be careful that *no Man despise him*^b, that is, must take from all men the power of doing it, by avoiding every thing that can possibly give occasion for contempt and Scorn. And accordingly to fly, as from a Serpent, from every thing base, corrupt and dishonourable. For let his knowledge and learning be never so extensive, his skill in resolving difficulties, and his dexterity in applying to the passions never so remarkable, his discourses will still want that *energy*, that is necessary to bring men to the uneasy task of subduing their Lusts and controuling their Passions, unless his Life is suitable to his profession, and of a piece with his doctrine. For with whatever force and beauty He may describe the obligations to virtue, and the advantages of Religion, He will himself blunt the Edge of his reasons for the practice of *either*, if He leads the Life of an *Infidel* and *Libertine*, and thereby proves that they have no hold upon himself. An *Exemplary conduct* then is a Capital and indeed an Essential requisite in every *Preacher* of the *Gospel*, who either desires a good Name among Men, or would avoid the just Judgement of GOD, for defeating, as far as by the want of it He can, the main use and purpose of his *Sacred Office*.

* Acts 20. 28.

^b 1 Tim. 4. 12.

II. SECONDLY, a good *Steward of the Mysteries of GOD*, is not only above all things concerned to *take heed to himself*, not to give occasion for complaint upon the account of any *disorderly* behaviour, but that He be moreover careful to *adorn* his *Profession*, by being an *Example of Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity*. *Innocence* alone will not suffice, for if to *that* He does not add some degree of *excellence* in the main points of duty; if He is not constant and painful in his *preaching*, earnest and affectionate in his *public devotions*, willing and ready in his *advice* and assistance to the sick and afflicted, *free* and *generous* to the full extent of his abilities; *gentle* and *courteous*; *patient* and of great forbearance; If, I say, He is not distinguish'd by such virtues and graces as are fitted naturally to engage men's Love and esteem, and is not careful to avoid giving handle for having his *Good actions* *evil* spoken of by reason of any thing *absurd, unseemly, or fantastical* in the manner of *giving* *doing* them, his power of influencing those committed to his charge, and consequently of bringing Glory to God, in the reformation of men will be greatly shortened.

FOR men upon whom Religion has no power, are ever upon the watch for the failings of all *serious professors* of it, especially of those who have the honour of being the *authoriz'd teachers* thereof, and, if they can but discover any cause of exception even to the *prudence* of the conduct of any of them, will not fail to make a malicious use of it, to the disparagement of *Religion* in

1 Tim. 4. 12.

general.

general. For this reason a *scrupulous care* should be used by those, who are thus placed in the point of general view and observation, that they take no liberties, either in discourse or otherwise, that may justly *be evil spoken of*. They should therefore be discreet in the choice of their Friends, and in the management of their households, and especially in the manner of their examination into the *Spiritual* state and condition of their *Flock*, so as neither to be guilty of any neglect in the duty of their office, nor yet to give reason for being thought too inquisitive, and for being charged with a faulty curiosity of prying into the domestic and private affairs of their People.

THEY should moreover be singularly cautious in the exercise of the *Authority* CHRIST has given them of *exhorting* and *reproving* notorious offenders, and of *repelling* them from a participation of the Holy *Sacrament* of the *Lord's Supper*, that it be always done with all possible tokens of *good will* to their persons and *tenderness* for their Souls, so that all suspicion be removed of their using *Severity*, upon any other motive, but a sense of duty, a regard to the honour of Religion, and a Love of virtue. What has been hitherto said may serve for a description of what the *Apostle* directs, when He here requires *Timothy*, and in Him every Pastor of Christ's flock to *Take heed to himself*.

2. AND before I proceed I desire leave to make what has been said farther useful, by shewing what those *duties* are, to which *the flock* are obliged, in consideration of what is on all hands allowed to be incumbent upon their
their

their *Pastors*. Now the necessity of a *Pastor's* being an Example of *holiness, virtue, and discretion* plainly infers an obligation upon the *people* to be very *tender* of his *good Name*; neither easily to give into the belief of any thing hurtful to his *character*, nor willingly and with pleasure to hear it disparaged; They should rather *conceal* his defects, than any way encourage the progress of such reports as tend to his disgrace. If the *Minister* is to be, above all men, careful to give no occasion for reproach, because of the evil Influence his want of *Character* may have upon the morals of others, this surely is a strong reason, why, all who wish well to the *cause of religion*, should have a guard upon themselves, not to do the work of the *enemies* of it, by assisting in the defamation of those, whose reputation is so important for the promoting its Interests in the world. To *Invent* therefore, and *forge* any thing concerning such a one, with a *malicious* design of blasting his good Name is plainly *execrable*, but even to keep any scandalous reports on foot, and industriously to promote their currency is very dishonourable and sinful, and will lay the guilty under the sad imputation, of hindering *the word of God*, from having *free course and being glorified*^a.

AND I think it not improper to observe, by way of *admonition* to such who are wont to keep no temper in their reflections upon those of a *sacred Character*, who are so unhappy as to be *really obnoxious* to *Censure*; that, though an *exemplary behaviour* is specially required in *them*, yet that it is the *common Duty* of all *Christians*,

^a 2 Thess. 3. 1.

and that they who from their Station, and Capacity are alike able to profit others by their *Example* are alike bound to give a good one; and that the *taking Heed to themselves* is a duty in *them* as well as in the *Clergy*; and if they performed it as they ought, they would neither have leisure for watching for the escapes of others, nor inclination for being *over censorious* of them. And, whereas some are ready even to extenuate their own guilt by ascribing it to the Influence of other mens *bad* examples, it should be considered that no example can do any thing more than *invite*, it cannot *force* Men to Sin; and consequently that He who gives a *bad* one, though He will greatly increase his own condemnation, from the effect it may have upon others, yet this will not help those who are enticed by it, but they must stand or fall by their *own* actions; and they will be liable to GOD's vengeance, whatever pleas they may urge in abatement of their guilt, from living under the influence of a *bad example*, because it being such, 'twas always their duty, and should have been their care to have avoided it.

II. SECONDLY, a *Christian Minister* must *take heed to his doctrine*, or as the same thing is expressed in another place; He must *take heed to all the Flock*—*To feed the Church of God which He has purchased with his own blood*. And the several qualifications required for a faithful discharge of this part of a *Pastor's* duty, are these that follow.

I. FIRST, To his Innocence, piety and prudence He must add a distinct *knowledge* of all the great *truths* of
of

of *Religion* which relate to the grand *Mystery* of *Man's Redemption* by *CHRIST*, which make up a system of those articles of the *Christian Faith*, which are to be assented to and *believed*, under equal degrees of obligation, that *Moral Duties* are to be *practised*. With these truths He is to be well acquainted and with the *grounds* of their *Credibility*, by a clear understanding of all those passages of *Scripture*, and the arguments and reasonings upon them, whereby the doctrines to be *believed*, are supported.

THIS is that part of *Christian knowledge* which is called *Speculative*, in opposition to what is employed in directing our *Moral actions*; not that it consists in *Speculation* only; For 'tis certain there is not a single doctrine that relates to the *Mystery* of our *Redemption* but *may* have, and is *designed* to have an influence upon our *practice*; as well as to teach us right conceptions concerning what *God* has been pleased to make the object of our *Faith*. There is also what is called *controversial Theology*, because by a right understanding of it, Men are enabled to defend the *truths* of *Revelation* against the Craft and Malice of their opposers; And it is the duty of every *good Pastor* to furnish himself with such a degree of *this Science*, as may be obtained, by a competent knowledge in the learned Languages, and those books that have best explained the *Holy Scriptures*, that He may be able to *convince* Gainsayers, and satisfy the doubts of serious and sober-minded *Christians*. For there are still as the Apostle complained of old, *Many unruly and vain Teachers, and deceivers, whose mouths must*

*must be stopped, who subvert whole houses, teaching such things as they ought not.**

To THIS he must add a proper skill in the rules and obligation of *Morality*, so as to be able to deduce the whole *scheme* of it from its genuine principles, and to note the difference between the *Heathen* and *Christian Morality*, and shew how and wherein the defects and mistakes of the former are supplied and corrected by the latter, and especially to shew and insist upon what is notoriously true, that the *moral systems* of the *Heathens* if they had been more perfect than they are, could not have been adequate to the purpose of reforming Mankind, because the *Compilers* of them either *denied* a future State, or did not so stedfastly *believe* it, as to enforce the obligation of obeying those precepts of *Morality* they laid down from the consideration of its being the *Will* of God our Creator that men should obey them, under the *Sanctions* of rewards and punishments, to commence after this Life. For, for the want of this, their best *Treatises* of *Morality* were but dry Collections of Rules, fitted more to direct mens speculations, than engage them to the practice of virtue. For, (to the shame of our modern *Infidels* be it spoken, who would fain be reviving old exploded *Heathenism* among us) it is certain there never was, nor can be, a *scheme* of *Morality* erected, that can afford sufficient grounds for the support of a strict adherence to Religion and Virtue, when it exposes a man not only to the loss of all the comforts of life, but to torments also and death itself, but what is

B founded

* Tit. 10. 11.

founded upon those principles which *the Scriptures* and *they only*, with clearness and certainty, teach us. But to proceed.

THERE is another thing that must be mentioned; which is the *Art* of fixing the *Rule* of *practice*, when a mixture of divers interfering circumstances happen to perplex a *Case* and make it difficult. It should be the care of every good *Pastor* to acquire what skill he can in this very useful part of *knowledge*, and to exercise the same as occasion offers, as well in his *discourses* from the pulpit, as when difficulties are seriously laid before him, for his resolution and advice. For, as the Prophet *Malachi* says, *It is at the Priest's mouth that the people are to seek the law*, — that is, the *Explanation* of it. — *For he is the Messenger of the Lord of Hosts.*¹

2. BUT NOW if the office of a good *Pastor* requires his care in acquiring the proper qualifications for the *Instruction* of *his people*; and great diligence in the exercise of them, as well in private conversation, as his publick ministrations; it must certainly be the duty of those, for whose benefit they all serve, and for whose sakes they are required, to be *willing* to seek advice and counsel at *his mouth*, and to receive the *word* and *Sacrament*; their *Spiritual Food*, whereby they are nourished to everlasting life, at his hands. Not to wander from Church to Church, as their fancy leads them, on pretence of *better edification*, but to submit to *God's Ordinance*, and attend their *proper Minister*, not doubting but what has *God's appointment*, will certainly be followed by

God's

¹ Malachi 2. 7.

MINISTER AND PEOPLE.

11

GOD'S *blessing*, and consequently that they are much securer of *Edification* in the regular way, than from the best discourse that was ever delivered, of which they made themselves hearers by forsaking that place and person, where, and by whom, the Providence of GOD had appointed them to be Instructed. I speak to, and concerning those only who continue members of our *Church*; for as for those who, for this or any other pretense, *desert* our *Communion*, and join themselves to any other party of *Christians*, they will not only have to answer for a causeless flight of the regular means of Instruction, but for a *shameful schism* also, and all the dreadful consequences thereof, to the great hazard of their souls.

AND that men may find all that benefit from the *Ordinance* of *preaching* which was intended in its institution, they should consider that the business and design of it is, not to *entertain* and divert, to please and humour their fancies, but to move and *influence* their hearts and affections; That *Sermons*, being either *explications* of doctrines to be believed, or *enforcements* of duties to be practised, it is not with *them* as with other discourses, when we run no hazard by not regarding them. For, if for want of due attention to them we are not the better for hearing them, we must of consequence be the worse; our carelessness will be imputed to us as a fault, and even our pretended discharge of our duty will increase our guilt, and our condemnation.

HEARERS of GOD'S word preached should be also *humble* and *docile*, free from prejudice and partiality and disposed for instruction, else there are but small hopes

of their receiving any benefit by this *Ordinance*. But above all things they should take care never to attend upon it with a disposition to *carp at* and *censure* what they hear, and to *watch* their Minister as the Scribes and Pharisees did our Saviour if perchance they may find him *entangled in his talk*; ^s Or may catch something out of his mouth that they may accuse him, ^h and so like *venomous Animals* endeavour to suck poison out of what is good and wholesom, and designed for their spiritual health. For this is a practice as contrary to decency, good nature, and good manners, as it is to all the Rules of Religion.

II. SECONDLY, a good *Pastor* is obliged to *take heed to his Flock*, by using his best endeavours for the prevention of sin in them, by seasonable *reproof* and *correction*. This is a very useful and important part of his Office, but not more useful than difficult. For if it be not discharged with great dexterity and address, if any degree of affectation, haughtiness, or asperity be shewn, or indeed any thing else but what is evidently the effect of *good-will* and a serious sense of Religion and duty, this part of his Office had better be declined: because however justly founded his *reproofs* may be, if they are not accompanied with what may give full testimony to the sincerity and affection of the reprovee, they will rather *harden* sinners in their folly, than *reclaim* them. But where there is good reason to think that no just offence can be taken against the manner of performing this delicate

^s Matth. 22. 15.

^h Luke 11. 54.

licate task, the danger of bringing undeserved displeasure upon himself ought at no time to discourage him. The importance of the duty will demand the execution of it, and a consciousness of his having faithfully discharged it, will be his comfort and support under whatever inconveniencies he may bring upon himself thereby. For there is so much enchantment in Sin, that when it has gotten the dominion over a man, he is often led on from one degree of guilt to another, till his conscience is seared, and all serious reflections are quite laid asleep. In this sad case, a dextrous use of this Office, seems the only *external* means of awakening a man from his *Lethargy*.

WE have a very remarkable instance in *Scripture*, both of the extremity of this *distemper* and the efficacy of this method of *Cure*. *David*, after he had been guilty of a double act of flagitious Injustice and Cruelty against *Uriah* a valiant and faithful Subject, such indeed as can hardly be paralleled for its *baseness*, was yet so infatuated by his criminal passion, that he seems, for a long time, to have continued quite insensible of his guilt, and to have felt neither remorse nor sorrow for what he had done. And which way was he at last brought to a sense of his shame? even by the *reproof* of a faithful *Prophet*. For, one lucky minute, *artfully* employed by *Nathan*, had an effect upon him, that nothing else had for near a year together. But immediately upon his well-timed *Reproof*, the *guilty King* confesses his shame and declares — *I have sinned against the Lord*. What this example verifies, and our own experience teaches of the importance of seasonable *reproof*, shews the obligation

14 THE MUTUAL DUTY OF

tion we are under of using it, and that we ought not to be discouraged from so *useful* a part of our Office because it is often a *thankless* one.

2. AND then let them consider, who are deservedly the objects of *reproof*, that the impatience they often shew under it will only add weight to their guilt; and that instead of being froward and discontented, they ought rather to *love* and *honour* their *reprover*, for the tokens he gives of his regard to his *own* duty, and the benefit of *their* Souls; and that above all things they should abhor the ingratitude of swelling with *resentment* against him, and esteeming *him an Enemy*, merely because, in discharge of his own conscience, and for the direction of theirs, he has honestly *told them the truth*.

III. THIRDLY, There is still another thing that the peculiar *iniquity* of the *present times* has made more than ever necessary in a Christian *Minister*, which is that he be singularly well prepared to answer all the cavils and subtilties, and to stand all the *effrontery* and *ridicule* of a class of Men, distinguishing themselves by the specious name of *Freethinkers*, whose incessant endeavour it is to demolish *Christianity* from the very foundations, daring even to blaspheme our Blessed SAVIOUR as an *Impostor*, and to represent all his Followers, *Priests and people*, as so many Fools and Madmen, for *believing their Bibles*. One would have imagined, that, in a country where it is the common obligation of *Prince and people* to make profession of *Christianity*, and where the honour of CHRIST'S Name, and the purity of his *Worship*, and the sacred truths of his Gospel are all enjoined and

se-

secured by the Laws of the *Civil* Establishment, as well as *Ecclesiastical*; one would have thought, I say, that, in such a case, his *Ministers* would never have been called upon to vindicate their profession from a charge of *Imposture*, and to shew that he whom they worship is not a *mere* man, a *bad* man too, and a *deceiver*.

BUT now that it is grown a kind of fashion among many to turn all serious matters into ridicule, and treat them with contempt; to dispute openly, and to publish studied treatises against the *Divine* mission of our LORD, and the inspiration of the *Holy Scriptures*; to insult CHRIST and his GOSPEL with as much petulant licentiousness as was ever used by *Celsus*, *Porphry*, or *Julian*; to form Societies for the propagation of Infidelity, with the same assiduity that Religious men have ever used for the furtherance and defence of the *true Faith*; since these audacious and shocking things are done, 'twill be the duty of every *Pastor* to use much diligence in guarding his *Flock* against infection from those who thus *lie in wait to deceive*, lest an *Evil heart of unbelief* should be found in any of them in departing from the *Living God*.¹

WHICH way this may be done most effectually must be left to every one's discretion. It will vary according to the condition, temper, and capacity of those who are infected; in general, a thorough knowledge of the grounds of *Christianity*, and of the shortness and imperfection of *human reason*, as that appears from the best performances of the most celebrated *genius's* in the whole *Heathen*

¹ Heb. 3. 12.

world; a hearty Zeal for the welfare of Souls, and a boldness and courage of Mind, not easily born down by petulance and scorn, are the most promising *human means* I can think of. But here I would not have those, who are best appointed for such conflicts, aim at more than convincing those who are *very serious*, and not yet gained over to the side of the Adversary. For when that is the Case, the most Friendly advice and the strongest reasons will weigh but little with those whose minds are so depraved as to be *given up*, as the Apostle speaks, *to strong delusions, to believe Lyes*. For it is a most certain truth, that these Men, who are wont to compliment themselves as free from all kind of prepossession, are notoriously the most *prejudiced* of all Men, and the most *bigotted* to their own wild fancies; and that whilst they pretend to free others from a falsely supposed *Credulity*, are above all Men the most *fondly Credulous* themselves, being ever ready to believe the greatest absurdities, and the most ridiculous Conceits, if the supposition of their truth will give them the least handle for excepting to the Evidences of the *Christian Religion*.

2. Now if a *Minister* is to spare no pains, and must also be subject to the petulant scoffs of Infidels, in his endeavours to prevent the *Infection* of his *People*, it cannot be denied to be the duty of his People to keep themselves, as far as possible out of danger; to listen to good advice; and to be always upon their guard against those who *lie in wait to deceive*; not to be overcome by confidence, nor staggered in their *Faith*, because they are not able presently to reply to the studied subtilities of
Men

Men practised in the arts of *Sophistry* and *Chicane*, nor to think any truth the less Credible, because some objections may be raised against it, the fallacy of which every *common* understanding may not be able to unravel. There are many subtle Arguments even against the *freedom of Will*, and the *existence of Motion*, that will puzzle men not used to such Speculations; but, as I believe they never prevailed upon any one to question the truth of either, so it will certainly be an argument of a great disposition towards *Scepticism* and *Infidelity*, if men, who have ever been well instructed in the grounds and evidences of *Christianity*, can be led to doubt of them, because they cannot clear them of every difficulty, nor answer every captious question that may be put concerning them. And if the insidious endeavours of crafty Men should prevail so far as to pervert them from the *Faith*, they must for ever remain self-condemned, for suffering themselves to be over-born in the *cause of Religion*, for reasons that would have had no weight upon them in any *other cause* whatsoever.

IV. FOURTHLY AND LASTLY, another *eminent* part of a *Pastor's* duty, is, to put the Flock in mind to be subject to *Principalities, and Powers*, and to obey *Magistrates*.*

OBEDIENCE to *Governors* is of so great importance for the common welfare, that as it is secured by the strongest sanctions of Law, so it is the subject of many urgent commands in the *Holy Scriptures*, being indeed the chief foundation of every kind of Happiness to be

* Tit. 3. 1. C enjoyed

enjoyed in this world. The *Ministers* therefore of the PRINCE of *Peace* can never better consult the Honour of their great *Master*, nor better promote the interests of his Kingdom, than by instilling into their *People* those principles that will the most effectually secure a *Reverence* for their *Prince*, and a Jealous care for the constitution in *Church* and *State*, by the due execution of the Laws whereof all men's properties whether *Civil* or *Religious* are preserved. This is indeed *always* their Duty, but now that a formidable *Rebellion* rages in the Bowels of the Nation, and an avowed attempt is making for the change of our happy establishment and the expulsion of our rightful and indulgent Protestant SOVEREIGN to make way for an abjured *Pretender*, bred up in and strongly attached to the *worst* kind of *Popery*, and the most *dangerous* maxims of *Civil policy*, whose possession of the Throne, would be presently followed with a destruction of our *Religion* and every thing else that is good and valuable, so that neither our *Civil privileges*, nor even our *Lives* would be longer secure to us, without a *base* submission to terms more to be dreaded than death itself; In this sad time of distress, not to *cry aloud* in the cause of GOD, our *King* and our *Country*, might be justly charged upon us as a *very Criminal* unfaithfulness.

BUT as this is unquestionably our *Duty*, so, to the honour of the *Clergy* be it spoken, it has been *eminently* discharged by every *Order* of *them*, not only by earnest discourses from the *Pulpit*, but in every other way that might best serve to animate all to the performance of their
duty

MINISTER AND PEOPLE. 19

duty upon this *most critical* occasion. And I believe we may, without the imputation of vanity be allowed to think, that the *glorious unanimity* in all sorts of Men, not Friends to *Popery*, which has in an *unexampled* manner shewn itself upon the occasion, is owing in a good degree, next to God's Blessing upon so *righteous a Cause*, to the *Alarms* so early, so constantly, and so earnestly given by the *Clergy*.

Now to God the Father, God the Son, and God the Holy Ghost, three Persons and one ever-blessed God, be ascribed, as is most due, all honour and glory, praise, might, majesty and dominion; both now and evermore. Amen.

THE END.

MINISTER AND PEOPLE

daily upon this way of devotion. And I believe we may, without the imputation of vanity be allowed to think, that the glorious ministry in all four of them, not friends to Popery, which has in an unbecoming manner shown itself upon the occasion, is giving in a good degree, next to God's blessing upon to rightness a cause, to the Ministry to early, to constantly, and to earnestly given by the Church.

Now is God the Father, God the Son, and God the Holy Ghost, that Person and our ever-blessed God, be glorified, as it were, in all his works and glory, power, wisdom, and dominion, both now and forever.

Am A 81

THE END.

